Christian Register.

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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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MISCELLANEOUS.

[From the Christian Pioneer.]

THE IMPORTANCE OF A CORRECT TRANSLATION OF THE SCRIPTURES.

As the ground work for a few remarks on this subject, we cannot do better than refer to a short narrative in the Book of Nehemiah (chapter viii.) which includes this remarkable declaration:—"The Levites caused the people to understand the law; and the people stood in their place. So they read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading."

The circumstances here mentioned are to be explained by the fact, that during their seventy years' captivity in Babylon, the great majority of the Jews had been trained to the use of a foreign language, and had nearly laid aside the language of their fathers. The law of Moses, or in other words, the Bible of the Jews, in which were contained the rules of their religion, had been written in the ancient Hebrew tongue, and was now unintelligible to the people, except by means of a translation from the old into the new language. If we would exactly estimate the change which had taken place, we must imagine what would be the effect, in the course of two or three generations, if some thousands of foreigners were brought to this country and scattered in small parties over a considerable district, mixing and having intercourse with us: the original settlers, they who came first, would continue to speak their native language; but their children, and much more their grand-children, would gradually adopt the English tongue, and would imperfectly, if at all, understand the language of their fathers—this language would be a foreign language to the children, and they would need interpreters almost as much as we should ourselves. This appears to have been the state of the Jewish nation on their return from the captivity of seventy years in a distant and foreign land. Some few of the original captives survived, and they had a perfect familiarity with the language of their infancy; others, as the Levites, had been carefully taught the ancient Hebrew; but the great bulk of the nation were alike ignorant of the language and of the religion of their ancestors. To them, therefore, the words of the law must be interpreted as they were read, and the meaning of the rites and ceremonies of their religion also explained.

To enable the people to know the nature of that religion which they were required to observe, the most effective means were pursued. "The men and women, and all that could hear with understanding," assembled in the chief street of the city. To be heard by this large assembly, Ezra was placed on an elevated platform; and for the more solemn conduct of the proceedings, thirteen of the elders or leaders of the people stood beside him on the right hand and on the left. Having blessed Jehovah the Great God, Ezra then read aloud a portion of the law in the ancient language, and the Levites immediately gave the sense and caused the people to understand the reading—that is, translated the law, passage by passage, into the common language of the people, and explained to them the meaning of every peculiar or different part.

The Levites, it is evident, in order to be qualified for their office of interpreters, must have been well acquainted with both the old and the new languages; with the ancient Hebrew in which the Books of Moses are written, and also with the dialect of Babylon which the people in general used, and into which they required the law to be translated. But besides this intimate knowledge of the two languages, they must also have possessed the strictest honesty in giving what they conscientiously believed to be the true sense and meaning. If in any respect they had been unfaithful, making a false translation with a view to mislead, they would have been unworthy of their trust; it was their duty neither to add, nor to take away, nor to pervert. The word of Divine truth, as delivered from Moses, was committed to them. They were in fact "messengers of the LORD of Hosts," charged to convey the message faithfully; and as the persons to whom they were sent did not understand the language in which the law had been written, they were bound truly and accurately to give the meaning. They had no liberty to make conjectures of their own, much less to impose upon the sacred writings a sense unauthorized by the words themselves. They were as channels to convey the waters of truth from the fountain-head; the fountain gave forth a clear stream—on them rested the blame and the guilt if the people were compelled to drink troubled or impure water.

To the people themselves, the importance of a correct translation of their sacred writings was very great. The rules of their civil government, as well as the doctrines of their religion, were written in a language which they no longer understood. This government and these doctrines were believed to have had a Divine origin; from heaven they had been revealed to Moses, and by Moses had been recorded in the ancient Hebrew tongue. The only means by which the nation generally could gain a knowledge of the nature of their divine government and religion, was by obtaining the assistance of men learned in both languages, and by receiving from them the exact signification of the sacred books. Now let us consider the consequence if a false and not the true sense had been given. The people, instead of relying on the doctrines of heaven, would have trusted to the errors of men; as the mistake extended, so far they would have cherished as divine that which had no authority from God. It might have happened that errors the most monstrous might have crept in among them under the guise of truth. If the Levites had been unfaithful, they might have conferred the appearance of a divine sanction even to idolatry, or have recommended, as the express command of religion, any purpose of ambition which they might have thought fit to indulge. The nation of the Jews had therefore some of their highest interests at stake, when they were obliged to rely on the fidelity of their learned men. The sacred writings of the law were the rules of their commonwealth and of their duties, and a correct translation of these writings was a matter of the first importance.

The majority of the Christian world, it is well known, is placed in very similar circumstances to those of the Jews on their return from captivity. The original languages in which the Old and New Testaments are written, have long ceased to be living languages. Even in the most educated countries, not more than one person out of a thousand is able so to read the very words which the Prophets and Evangelists wrote, as to give the sense, and cause others who are unlearned to understand the reading. In this respect, Christian nations enjoy far less advantages than the Jews in the time of Nehemiah. Among the restored captives the ancient Hebrew had grown out of use only for a few years, and there were some then living to whom it was even their mother tongue; the Jews therefore had the best of interpreters. To Christians in the present day, the languages of the sacred writings are never intelligible, except by means of the most diligent study continued through many years. For their knowledge of the meaning of the original Scriptures, Christians in general are entirely dependent on the labors of the learned. There is indeed but little reason to suspect that those who have translated the Scriptures into the languages of Europe have been unfaithful to their trust, but this by no means lessens the importance of a correct translation for the use of the unlearned. In some respects prejudice, in others unavoidable ignorance, influenced the minds of those who, above two hundred years since, translated the Bible into English, and published by the King's authority. For the time, and considering the means which were then enjoyed, their labors were eminently successful, and they gave as good [illegible] then appeared. For this they deserve the highest praise which can be given—namely, the praise that they employed their knowledge to the best of their power, in giving the sense, and in striving to cause the people to understand the reading. But since the reign of James I. when the present authorized English version was made, the original languages of the Scriptures have been more carefully studied—many new sources of information and means of correcting errors have been discovered—old prejudices have been lessened—and a more complete knowledge of the signification of difficult passages has been attained. We may therefore without hesitation declare, that a far better translation of the Scriptures might be made than that which is now in common use. King James's translators exhibit the knowledge of the meaning of the Scriptures as it existed in their day, but not the knowledge which exists now. Time, and the labors of the most diligent students, have discovered several mistakes of considerable importance which occur in the English Bible. Many passages may be pointed out in which the sense is not so clearly nor so faithfully given as it might be; and in others improvements might be made to cause the people better to understand the true meaning of the sacred writings.

SIR WILLIAM JONES'S OPINION OF THE SCRIPTURES.

The testimony of Sir William Jones to the verity and authenticity of the Old and New Testament, is probably known to many of our readers, but it is worthy of being frequently called to mind. The first form in which we give it, is transcribed from his own manuscript in his Bible.

"I have carefully and regularly perused these Holy Scriptures; and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

The same opinion is repeated with some variation of expression in a discourse delivered before a Literary Society in 1791.

"Theological inquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call, from their excellence, the *Scriptures*, contain independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed in any age, or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions, which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian or even Arabian learning; the antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine compositions, and consequently inspired. But, if any thing be the absolute exclusive property of each individual, it is his belief; and I hope I should be one of the last men living who could harbour a thought of obtruding my own belief on the free minds of others.

We copy the following affectionate, and we believe very deserved tribute to the memory of Mr Chapman, from the "Southern Rose-Bud," published at Charleston, S. C. where he spent the last few months of his life.

REV. GEORGE CHAPMAN

"Oh blest are they, who live and die like him,
"Loved with such love, and with such sorrow mourned."
Wordsworth.

Though a bereaved congregation at a distance, to whom Mr Chapman was permitted to "break the bread of life" but a few weeks after his ordination, may claim the privilege of deeper sorrow for his premature death; though a community, who have watched the unfolding of his harmonious character, may sound a louder eulogy; and though his relatives and friends, around whom a knowledge of his early virtues has fastened chords of deep and strong affection, may weep sadder tears, yet he must not be forgotten in these humble pages, which the last glow of his sinking mind illuminated.

Those who saw this interesting stranger in Charleston, cannot easily forget the graceful but emaciated form, which, supported by a brother's arm, went forth to taste the breeze that animated, though it could not restore his failing system. Still less can those forget him, who viewed him nearer, lifting up his intellectual eyes with a smile of never-failing sweetness on all who approached him in love or duty. And to many, who saw him not, but whose tender and benevolent attentions helped to smooth his way to "the valley of the shadow of death," the tidings of his decease will convey a subdued and touching interest.

There was a spiritual but melancholy charm about him in life, that yet lingers around his memory. Whenever he came among us, or his slow footstep was heard, a tender and lofty emotion gathed over us, as if the immortal part were visibly receding.

His softness won the young, and when his feeble voice could no longer discourse with them, the children of the household would sit in his quiet chamber, in silence, to look upon him.

For the last three months of his life, the only mental exertion for which he was capable, was for the Rose Bud; and it was singularly affecting to perceive his love of usefulness [illegible] write, but dictated to one, whose devotedness would almost seem to contradict the assertion, that "there is a friend closer than a brother." The careless eyes that wandered, in successive numbers of the Rose Bud, over "*The power of a word*," the "*Sketch of the character of William Chapman*," * and "*Selfishness, A Tale*," little knew that they were the compositions of a dying man, aiming to throw into a useful cause the fast running sands of a closing existence.

To one, who was taking leave of him, as he was supported to the carriage that was to convey him to the vessel for Boston, and who said to him, in allusion to his interest in its objects, "Do not forget the Rose Bud," he answered with a sweet smile, "It will bloom without *me*," and these were among his last words on our Southern shore.

He reached home, and died "among his kindred," at the age of twenty-five. How applicable to *him* is his closing sentence on the death of his brother, that brother, whose pure spirit, we trust, has welcomed him to a *happier home*.

"He never could have died better prepared to meet his God, and if it may be said with humble confidence of any being, that he passed from earth to heaven, it may be said of him. You, who read this narrative, imitate his conduct, make religion the guide of all your thoughts and actions, as he did, and when you die, your friends, like his, will sorrow for their loss, but not for your sakes."

* Some notices of this interesting young man, and especially of the last days of his life will be found below.

WILLIAM CHAPMAN.

This interesting young man, a native of this city, died at sea, at the age of seventeen, in September last, of consumption, while on his way to India. He had been compelled by the state of his health to leave the University where his bright natural powers and his amiable and generous disposition, had gained for him the esteem and affections of his classmates, and were leading him forward to honorable distinction. He embarked for India, in the summer of 1833, on board the ship Gibraltar, Capt. William Foster. The account of his gradual decline and particularly of the closing scene of his life as given by Capt. Foster are in a high degree interesting and impressive, adapted to fix in the minds of the young, a deep sense of the value of Christian principles, and their consoling and sustaining power in the hour of trial. Through the indulgence of his friends we have been permitted to copy the following extracts from Capt. Foster's journal, and the accompanying letter.

EXTRACTS FROM THE JOURNAL.

The first fortnight of our passage, Mr Chapman's spirits kept up; he could hardly believe himself an invalid, and appeared to decline the little attentions every one was always ready to offer,—such as the most comfortable situation on deck &c.

During the above time, his cough subsided during the day, but was troublesome the whole night; it was his custom to retire to bed at 9 o'clock;—his covering was a blanket and quilt,—he used to say he felt cool the first part of the night,—mornings his face appeared flushed, and while he lived, he always answered to my inquiries, before he rose, I feel nicely, comfortably, or very well.

About the first of September he had an ill turn soon after breakfast,—it was a faintness, followed by a large discharge from the lungs. It alarmed him for the moment;—from this time he raised more or less day and night, his pulse up to 120 and very weak or small. I have been particular in describing this ill turn, as I then believed it to be the breaking of an imposthume. I prepared Peruvian bark, as recommended for such a case,—he took it two or three times only, considering it too bracing,—after this, his spirits revived again, but never up to what they were before this ill turn;—after entering the N. E. trades, about the middle of September he failed rapidly. * * * * * * On Thursday the 19th, we prepared a cot in the cabin, and separated two thirds of it by a sail; he slept as well as usual during the following night, and spent the day on deck;—as heavy dews were falling nights, he had been advised to go off deck before sunset, which he always did, and some one generally retired with him for company.

* * * * * * * * * *

On Monday the 23d, I advised him to remain in his cot, as he appeared and was, while lying down, perfectly easy,—his pulse appeared slower but harder than usual, a beating in his left breast had been one of his complaints for 10 days,—this I found increasing;—a blister had once given him relief, and wishing to do something for him, we put on another as he directed on Monday evening, and had a watch; in the evening he seemed a little out and continued so during the night; when he waked up, we found his cough had stopped.—I examined the blister, found it drawing well, and supposed it might be that which produced the unusual appearance at waking; on Tuesday morning I asked him how he did, "quite comfortable" was his reply; he observed to my inquiries, he had "no pain whatever,"—he made a good breakfast of arrow-root, and used barley-water, jellies &c. during the forenoon, but declined fowl-broth at dinner. About 2 o'clock in the afternoon, the lad that sat by him called out in alarm; we were with him in a moment, and found Mr Chapman in a swoon; air and vinegar restored him in a few minutes to his perfect senses;—he observed "I perceive my time has come to leave you all, I bid you all farewell." He then prayed fervently to his Heavenly Father, for forgiveness of all past offences, and then commended his spirit to God for Christ's sake;—he then observed "now I am prepared to go,"—he prepared himself apparently for his last struggle, but after a silence of three or four minutes, his eyes closed, and evidently in prayer, he observed "I am spared a little longer"—"I trust I am better prepared to leave this world, than I was when I left home"—"I have endeavored to make preparation for this event"—"I have endeavored to prepare myself for God's will"—"I die in the faith and hopes of the Gospel,"—were some of his expressions. Addressing himself to me, he observed, "You will see all of my friends, bid them farewell for me, and my mother, particularly my mother, may God bless all of them," he again lay silent, his lips in motion, his eyes closed, and evidently in earnest prayer,—he then addressed me again, "My pencil case I give to you, my Bible to my Mother, my watch and pen-knife" *he here stopped a few seconds as if in deep thought*, and then continued—"to my mother.—I give to the steward five dollars, to the cook, two." I observed "poor fellow, he knows not what he says." He answered instantly "I do, I am in my right mind, and wish you to attend particularly to my directions." He now resumed his former silent, calm position; after ten or fifteen minutes, he conversed with two of the passengers, Macomber and Hardy, (both Americans,) begged of them to attend to religion in preference to all other things, to "make the Bible their companion"—begged to be excused for his freedom on account of his youth,—they were affected to tears, and I trust in God's providence to something more. We now began to hope he might remain yet several days, there being no unusual appearance in his countenance,—the latter part of the afternoon with the steward's aid I put on a clean shirt, he sat up in his cot, and assisted in getting it on,—after lying down and resting awhile, he spoke of his approaching end. I observed to him, I hoped he might pass a comfortable night, he shook his head, and raising his hand, pointing upward with his finger, answered only "to-night, to-night."—I could do no more than take that hand, and bedew it with my tears. He afterwards said "I am as well prepared to die now, as I shall be."—I asked him if he was not willing to wait God's time. "Oh yes, yes," was his reply. I used such consoling passages of Scripture as occurred to my mind; he appeared in a happy frame of mind,—towards evening he became delirious;—every person he saw, was to him, his Mother, Sister, or Brother. After candle-light, our shadows were those same friends which seemed to produce great happiness. Mr Palfrey was often called on,—the name of his mother was most on his lips, and he pointed towards her, wishing to draw our attention to objects his own were fixed on. He continued in this state, till 10 in the evening, when he became more quiet,—his hands were getting cold on the back part,—rubbing did not produce warmth,—it was evident he was passing away. At quarter before eleven, he made signs to be raised up, which was done; in another moment, a single struggle for breath, which did not continue more than half a minute, I might truly say ended his sufferings, although he continued to breathe (supported in an inclined posture by our arms) till ten minutes after eleven, when his pure spirit took its flight to God who gave it.

LETTER.

Ship Gibraltar, at Sea, 180 miles off C. Town.

MR — —

Sir,—It has become my painful duty to communicate to you the decease of your brother, Mr Chapman; the event took place on the 24th of Sept. (in Lat. 11 18 N., Long. 30 50 he was buried.) For two weeks previous to his death he failed daily, and was sensible of it. At the commencement of the voyage, I desired him to name to me or the steward daily, his wants, which he always did while well enough, and they were always attended to. His food was generally, rice, Indian, or flour puddings,—sago or arrow-root, broths &c. His own words respecting the steward will be proof of his attentions. It was two days before his death, I was standing at the side of his cot, he observed to me "that steward is the finest fellow in the world." Nothing was omitted that I am conscious of, and all was done for his comfort that could be done, to the time of his departure, and during that trying scene, the Father of Mercies was pleased to draw a veil over most of it. His mother, sisters, brothers and acquaintance were in imagination around him; and he left this world without a struggle, for a happier one, as he most firmly believed; during his delirium, he was never heard to express a word, that might not have been spoken by an angel in heaven. It was not in our power to preserve his remains; we did all we could to protect them, a shell was made of five sheets of copper, which was a relief to all our minds, and I know will be to his friends beyond expression. The ship was hove too, her ensign at half-mast, the coffin covered with the jack flag,—the Church service performed, the flag raised by its four corners by seamen, and the precious remains of your beloved brother were committed to the deep.

Your Obedient Servant,

WILLIAM FOSTER.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR BROWNSON'S ADDRESS.

We continue our extracts from the unpublished address of Rev. O. A. Brownson delivered before the "Young men's Bible society" in Boston, at its anniversary, April 20th, 1834.

"Your society deserves to be approved and supported, not only because it does homage to the spirit of philanthropy, but because it is designed to benefit the poor—ay, the poor, that most numerous part of our race which so many ages have overlooked, scorned or oppressed. "Go tell John," said Jesus, that "the poor have the Gospel preached unto them." It was then a proof that the Messiah had come, and when I see associations formed to benefit the poor, I seem to see the proofs that he has come again, with greater power and glory. Christianity is emphatically a religion for the poor; for it recognises their rights and declares them eqally with the rich and the great members of the vast brotherhood of humanity. In laboring for the poor you are following out the spirit of the Gospel and finishing the work Jesus came to perform.

There is nothing in the movements of the day more cheering to the friends of man, than the increasing sense of duty which is felt to labor for the poor. In nothing does the new spirit show itself more lovely, or more powerful, and in nothing is it more clearly distinguished from the spirit which ruled the past. Not that I would say the ministers of Jesus, during the ages which have passed away since the introduction of Christianity, have felt no obligation to labor for the poor. All Catholic Europe would rise to contradict me, were I to utter an assertion so false. The numerous hospitals, foundations, brotherhoods, and sisterhoods, of the middle and late ages, devoted to the poor, would rise to contradict me. The servants of Jesus, the sisters of charity, by the bedside of the suffering, in spite of the horror and disgust of loathsome hovels and disease, administering to the poor, the sick and the dying, the last consolations of religion, and the most painful and assiduous attentions, can bear witness that in no age has the Christian world entirely mistaken its mission. But up to our days, the great principle on which all institutions for the poor have been founded has been almsgiving—falsely called charity. In past times, this was well. Almsgiving had its mission. The day of emancipation had not come. It was well, it was but humanity, to render insensible those who were incurable.

But times have changed, and their changes have brought with them other duties. We are entrusted with a different mission. Mere almsgiving ceases to be a virtue. We owe to the poor another, and a higher duty. It is not merely to help them, but to put them in a condition to help themselves. This is the new duty which is imposed upon us. In this is the principle which must govern our future labors. And this, if I mistake not, is the principle which lies at the bottom of your society. You labor not for the body alone. You recognise in the poor, minds, souls, to which you would furnish the bread of life. You would raise

the moral tone of the poor, give them a moral consciousness, that would fit them to act a higher and a nobler part, in the social drama. In this you hit the true principle. Mere almsgiving is but a temporary, and often a deceitful relief. For a moment it may blunt the sharpness of hunger, guard against the wet or the cold, but it reaches the bottom of no soil, removes no disease from the social body. I will not say to the rich "cease to give;" but I will say, "rely not on almsgiving." If you really wish to do the poor good, develope their minds, quicken their moral and religious sensibility, and give them that firm and manly confidence in themselves, which will make them feel that they are something and that they can do something. Kindle up within them the conviction, that they *can* and *must* help themselves, that they can and must work out their own salvation. On this principle, I believe you act, and if you do, you cannot fail to be benefactors to the poor, and through them to the human race.

That you do act on this principle, I infer from the fact that your object is to supply the poor with the Bible. Here is also witness borne to a grand conviction, to the conviction that religion is a blessing to the poor. There are few convictions better founded or more important than this. There is no good in which religion does not mingle; there is no evil which anything but religion, or that which pertains to religion, can remove, and there is no part of community more in need of religion than the poor,—I will not say, with a proud European Aristocracy, to keep them in order and to make them submissive to their masters, but to minister to them its encouragements, its consolations, and to spread over their dark and dreary habitations its hallowed and heavenly light.

In making this broad assertion, I know I contradict much of the philosophy of the last century, and oppose myself to the prevailing convictions of but too many of our own times, and of our country. There is a wide spread feeling that religion ought to confine itself to the sanctuary, and that it should not mingle as it is not needed, in the affairs, in the joys, nor in the sorrows of life. There are those who laugh at religion's consolations, at its rich hopes, and exalting and purifying influences upon the soul. But "there is a laughter which is madness." He who laughs at religion is mad. This smile is that horrid unearthly smile of the maniac. I know there are those who consider religion an illusion, a trick of crafty priests or wily statesmen, an ingenious device to monopolize power and profit; I know there are those who talk of science, of knowledge, of philosophy, and yet, tell us that we are left to toss rayless, hopeless, Godless, upon the tumultuous ocean of scepticism and despair! I know there are such, for I have been with them and have prophesied in their midst. I know their pretensions, their disdain for religion, their contempt of immortality, their loathing of the Bible; but with the same voice from which they once heard their praises, I tell them they are mad. That restless eye, that withered heart, those cold and calloused affections, that hell of blasted hope burning within them, bear witness for me that they are mad; at least, that if not mad, they have forsworn the exercise of all that can give to existence a charm, to creation a beauty or to the heart power to warm at sight of a generous sentiment, or an act of heroism. The sceptic mock at religion and scorn its proffered aid! the sceptic! he who can see no glory in yon sun and stars, no majesty in yonder ocean, who can see in the world around him nothing to admire, no loveliness on which the heart may linger, no living, breathing spirit with which he may hold secret and mysterious communing—the sceptic that wreck of humanity rotting upon a tideless ocean, he disdain religion and scorn its hopes! O my God, forgive him. The worm gnawing within him, the despair and anguish which have consumed his soul, plead for him. Go, poor sceptic, I will not taunt thee. Go, from my heart I pity thee, and I could weep tears of blood would it save thee from withering away into a mere animal, a mere vegetable, that propagates its species and dies. Go weep in silence thy loss, deplore in secret thy want of faith in the great and living Spirit of the Universe!

(To be continued.)

FOR THE CHRISTIAN REGISTER.

MORNING AND EVENING PRAYER.

Concluded.

I left you, in the preceding paper, restless, and unable to compose your spirit, on account of the new duties which were to distinguish the next morning.

The dawn of this peculiar day becomes at length visible. You watch the few and faint rays of light till they have increased in number and strength—till the eastern horizon is adorned with a princely robe of purple and gold. The Sabbath sun rises, beautiful and glorious, unfolding the charms and loveliness of nature; and awakening millions of voices, melodious and tuneful in the praise of the Invisible and Eternal. But you are awake and already risen; and never did a Sunday morning find you more abstracted from worldly cares, and more deeply and heartily engaged in religion;—now, looking up to God for strength and guidance—now collecting and arranging your thoughts—preparing to address your family on the new regulation that is about to take place; and to offer the morning prayer.

The sacred volume is in your hand. You have opened it at the 92d Psalm. The family are all up. They observe that you appear to be more thoughtful than usual. You call them into the room where you are sitting. They come silently, but with inquiring looks. Soon they are all seated, wondering at your conduct, and earnest to know why they have been thus collected together.

I see you sitting at the table, with the Bible open before you, and near you the companion of your life, whom you have already made acquainted with your resolution. She anticipates your inward struggles, and feels for you; but she feels also a joy which she never felt before.

You raise your eyes from the volume of inspiration, and cast them around the room. With an agitated frame, a grave and solemn countenance, and a trembling voice, you break the painful silence, and begin to disclose your intentions. They witness your emotion, and listen with breathless attention to catch the important words which they suppose, are to drop from your lips. You begin. You speak like an intelligent being—like a father—like a christian.

"My dear children, you may wonder why I have called you together this morning. It is that I may read a chapter in the Bible to you and then pray. We have taught you to say your prayers night and morning; your mother and I have prayed in secret. You know that some fathers pray in their families. You know that our minister does so. You know that he often speaks of family prayer in his sermons. You have many a time heard him pray, that every family might become a praying family, and every house become a Bethel, which means a house of God. I have long felt that I ought to pray with you, and my long neglecting to do so has caused me a great deal of sorrow and regret. I have now come to the resolution to neglect it no more. I know that I am but poorly qualified to guide your devotions, but I shall do it as well as I can, hoping that you will pray with me, and that God will grant me his assistance. My dear children, I have not instructed you in religion as I ought; but my desire now is to be faithful to my profession, and faithful to the souls committed to my charge. You will sit still while I read, and try to understand what you hear; and when I rise to pray, you will rise also, and think of religion, and of God, and of Jesus; and mind what I say, so that you may with me offer the same prayer to God."

Here you pause. You feel that half of your burden is taken off, your eyes are turned from the children, and again fastened upon the word of God. You begin to read—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. To show forth thy loving kindness in the morning, and thy faithfulness every night."—&c. You read with a reverence and an earnestness that rivet their attention. You close the book, rise, and place yourself in the attitude of prayer. Your family stand up also. Your heart is impressed with a livelier sense of the relations you sustain to your fellow-beings and to God, than it ever was before. What an affecting sight! What a moving, melting prayer! The difficulties you apprehended, seem to have vanished. Thoughts come into your mind, and words into your mouth so readily that you, and all who listened, were filled with surprise.

The prayer is ended and you sit down; and you feel a satisfaction and gratitude which words cannot express.

In a little while the breakfast is ready, and the family gather round the table. Here you again inform them that you are about to introduce a new custom. You lift your eyes heavenward—implore the divine blessing, and thankfully acknowledge your dependance on that great and good Being, who opens his hand, and satisfies the wants of every living thing.

I see your family already show you a greater respect. You appear to them clothed with more authority. Their confidence in, their attachment to you, seem to have acquired new strength. They think of you not only as their parent, but as a minister of God to them, as one who wishes to bring them to their heavenly Father. This new token of your regard for them has penetrated their hearts with love and gratitude to you.

You compare the disturbed and anxious hours of the past night with the calmness and serenity of this holy morning. Your conscience enjoys a peace which the world cannot give. You were in the habit of going regularly to church, and taking your family with you. But to day you attend with deeper feelings of piety. You are more guarded against wandering and worldly thoughts; more earnest to join in the exercises of prayer and praise; more careful to hearken to the Scriptures when they are read, and to profit by the sermon. This day is the commencement of a new era in your life. I cannot forbear taking a prospective view of it; and what I fancy, may God grant you the happiness to realize!

The evening of this good day to your soul is ushered in. Stillness reigns around. The door is shut. Your family are about you. You and your bosom friend engage in religious conversation. You speak of the services of the sanctuary. You repeat such parts of the sermons as you can bring to your remembrance. The children remember the hymns and read them to you. They find the texts in the Bible and read the chapters in which they are contained. They are questioned about what they have heard and learned. Your earnest and affectionate inquiries encourage their answers. They perceive that you are pleased with their efforts; and that redoubles them. The hour for retiring to rest is approaching. You again read; and then with a heart yearning on those around you, and full of a holy love to God, you present to the Father of mercies in the name of his glorious Son Jesus, the evening sacrifice. You feel a nearness to your family and to your heavenly Father, which you never felt before. It seems to you as though you were bound to human beings, and to your Creator and Redeemer, by new and stronger ties. You praise—you thank God. You pray for those about you, and for all mankind. And O, who shall describe the joy that swells your bosom, as you lay your head down once more on your pillow! Angels of peace seem to be watching around your bed, and lulling you into a sweet and refreshing sleep. You have struggled and overcome; and a self-approving conscience, and an assurance of God's approbation, is your reward and crown.

But there is another trial in prospect. Others will ere long be made acquainted with your practice. How can you bear their remarks? You have courage now to pray in the presence of your family. But what will you do when friends or strangers become your guests? Some have often sojourned with you, and know what your former course was. How will you dare to let them be witnesses of such a change in your conduct? These questions startle and perplex you at first. But a little consideration leads you to resolve to neither be ashamed nor afraid to discharge your duty.

Not many days pass before you have an opportunity to bring your courage to the test. A friend from a distance knocks at your door in the evening twilight, and has come to stay over night. The evening is spent in preparing him refreshment, and in agreeable conversation. The clock strikes, and reminds the family that the hour of prayer is come. They eye your countenance, as though they could divine your feelings. Your wife, your children are anxious to learn whether your courage will hold out. The conversation is suddenly interrupted; and all is silence and thoughtfulness. For a moment, worldly considerations overpower your fortitude. But you suppress the cowardly feeling by turning your thoughts from earth to heaven. You look to God and receive strength. You ask one of the children to bring you the Bible, and the eyes of your family beam with a joyful brightness; for they know that you have conquered. As you take the holy book in your hands, you direct your attention and your speech to your guest. You tell him—"that you have a much deeper sense of your Christian obligations and duties than you had formerly, and that it has led you to more earnest endeavors for the religious instruction and the pious improvement of yourself and family—that you hope in time to come to set them a more worthy example, and to make on their hearts and minds a higher impression,—that though your gifts and learning are small, yet you feel your accountableness for the use you make of them; and that you hope, by the blessing of God, they will be increased by exercise, or at least, be rendered beneficial to your family, and acceptable to Him.—That you trust your friend will esteem you none the less, now that your friendship to religion has grown stronger; and that you will be glad to have him join you in worship.

You pause—your friend gives signs of assent and approbation, and the Scriptures are read, and the incense of praise and prayer ascends to heaven from the family altar.

The several members of your family soon withdraw, and leave you and your guest together. You begin again to converse, but religion is now the subject of discourse. He is to depart on the morrow, but he will carry away with him impressions and thoughts, which will make him long and gratefully remember this visit.

These most dreaded trials being ended, you pursue your course rejoicing. You procure a few good books which will enlighten and confirm your faith; and a few more on practical religion and devotion. These and the Bible impart strength and activity to all your mental and moral powers. You grow in knowledge, in piety, in heavenly-mindedness. You are known to be an earnest and devout Christian—the friend to your pastor, a valuable member of the church, a zealous promoter of the cause of Christ. Though you move in a narrow and humble sphere, yet many feel the happy influence of your piety. I see you descending into the vale of years strong in the Lord, witnessing to small and great the faithfulness of God, and the power and excellency of religion—your children rising up and blessing you—many following your example—but I must not go on. If you do not adopt the pious resolution, you may disrelish what I have already written; and if you do carry the resolution into practice you will not need a more full description of things you already see, and begin to realize.

J. F.

FOR THE CHRISTIAN REGISTER.

THE NEW TESTAMENT NOT A FABRICATION.

Mr Editor,—The present is a period when much is said and written about the alarming increase of scepticism and infidelity in our community. I am inclined to believe that, though there may be some ground for alarm, yet unbelievers have increased more in *openness* and *boldness* than in *numbers*. These has always, I suspect, been considerable latent scepticism in the community, which has not been known because it has not been proclaimed. The spirit of the times has brought it out and made it known. The exigencies of the times have been well met by the friends of religion from the pulpit and the press in plain and able statements of the evidences on which Christianity rests. The result, it is believed, has been, that the faith of believers has been enlightened and strengthened, and that many doubts and difficulties have been removed from honest but ignorant minds, which, had they been permitted to remain, might have proved prolific seeds of infidelity. In this way the courses of Lectures on the Evidences which have been delivered in various places have done much good. They have tended to remove that ignorance which is the parent of doubt, and have served to show that unbelief is burdened with more and greater difficulties than Christianity. There may be more infidelity among us than formerly; yet on the other hand, I believe there has never been a time when there were more enlightened, zealous and devoted Christians. We have no right then, to despond, or to relax our efforts in the support and defence of our faith, but should implicitly trust in the promise of its founder that the gates of hell shall not prevail against it.

The unbelievers of the present day are, with few exceptions, ignorant, or rather half-enlightened and conceited people. They have just discovered that the greatest and wisest men the world ever saw have been imposed upon by an old wives' tale. They puff themselves up with the thought of their imagined superiority. Arguments which have been a thousand times urged and triumphantly refuted, they will bring forward as original and unanswerable. They talk much of the difficulties of Christianity, seeming wholly unconscious that there are any difficulties on the side of infidelity.

It was my fortune, a short time since, in travelling in a stage to fall in with a person of this description. He was a young man, very forward and conceited, and with more zeal than knowledge or good manners. We had not proceeded far on our way, when he seemed to feel called on to enlighten his fellow travellers, and myself in particular, on the subject of religion—its folly and absurdity. Among other things he declared it to be his full belief that no such person as Jesus Christ ever lived on the earth. I ventured to controvert his opinion. "Well," said he, "you profess to be a Christian, how do you prove that the New Testament is not the fabrication of the dark ages, or at least, of a later age than it purports to have been written in?"

"Your question," I replied, "is easily answered, and I think I can show you that your supposition is burdened with far greater difficulties than the one it seeks to overthrow. You ask how I know that these histories contained in the New Testament, are not the fabrications of a later age? I answer, we have the most unexceptionable evidence, the evidence of its enemies, to the contrary. The Jewish historian Josephus, and the Greek and Roman historians who lived at or soon after the time of our Saviour, bear testimony that such persons lived, and that they did and suffered many of those things which they are said in the New Testament to have done. As, through prejudice or ignorance of its character, they were not believers in Christianity, their testimony on this point cannot be objected to on the ground of partiality. And this testimony, as I have said, goes to establish the genuineness of the gospel history.

"But suppose we had no such corroborating evidence, we should have evidence enough left to convince a fair and candid mind. There are extant writings of Greek and Roman Christians which go back to within an hundred and fifty years of the time in which Christ was reputed to have lived. They quoted the writings which constitute the New Testament in their controversies with each other, which shows that it existed in their time. If, then, the New Testament were a fabrication, it must have been fabricated within an hundred and fifty years of the time when the events it records purport to have taken place. Now I would appeal to any reasonable person to say whether he believes that any man or body of men could have fabricated such a book with all its minute circumstances and particularities and its undesigned coincidences? I believe, had it been fabricated, it must necessarily have been a very different book from what it is. But suppose, for a moment, that it had its origin in the way just mentioned, how could it have found any believers? They to whom it was first presented would naturally and reasonably enough say to its fabricators, "if the events your book records be true, how comes it that we have now heard of them for the first time? Such remarkable personages, so deeply involving the highest interests and hopes of the human race, are not wont so soon to pass away from the remembrance of men. Were this book what you say it is,—the word of God by his Son,—it would not have so long lain hidden, and we should have heard of its heart-stirring truths from the traditions of the fathers and elders among us." Thus would they have reasoned. And who will believe that men, who had no better reasons than on this supposition they had for embracing Christianity, would expose themselves to such barbarous and bloody persecutions as the Christians in the first ages endured not only with submission but in triumph? If we reject the New Testament, we must adopt the belief of two as surprising miracles as its pages record;—one that it should have been fabricated by some man or combination of men; the other, that being so fabricated, it could ever for a moment, or by any body have been believed. Are not these considerations enough to satisfy any reasonable man that the writings of the New Testament are not *fabrications*, but really are what they purport to be?"

My companion, if not convinced, was silenced, and soon changed the subject of conversation. These considerations, though obvious enough, had evidently never occurred to him, and he is, I believe, the representative of a large class, who know just enough to start objections and frame doubts, and not being able to answer their objections or remove their doubts themselves, they leap at once to the conclusion that they cannot be answered or removed.

X.

FOR THE CHRISTIAN REGISTER.

MINISTRY AT LARGE.

Mr Editor, The "Second Report of Mr Barnard," giving an account of his "service as minister at large in Boston," has just been published. This report opens up to us a new view of pauperism, and a new sphere of duties for the ministry at large. It seems to have been well ascertained that in consequence of a want of cooperation among the various benevolent societies that exist in the city, and the want of system in the distribution of their charities, that the tendency of the whole is rather to increase the number of paupers or at least to encourage their dependence, without affording those means of moral and spiritual improvement which should be the great aim of all benevolence exertion. It is therefore proposed to establish a concert among the various associations of benevolence in our community, so that these shall be the agents for supplying the temporal wants of the poor, without the liability to deception to which they are now exposed, while the ministers at large "will be more free to pursue those objects of a moral and spiritual nature to which their labor ought primarily, if not exclusively, to be devoted." This plan, it strikes us, is excellent. We rejoice to believe that if it is adopted in the spirit of love, and with the singleness of purpose with which it is presented in this report, that we may anticipate from it the happiest results. The poor will then cease to depend upon assistance from others in such a degree as to destroy their own efforts for self-subsistence, and the ministers at large will be enabled to employ more of their time in suggesting and enforcing those means of improvement, such as industry, providence, neatness, economy, sobriety, integrity and piety, which if embraced, cannot fail to secure the poor from the fear and the reality of want.

It was with regret that we noticed from the closing pargraph, that their "poor's purse" account is at present somewhat in arrears. This ought not to be, and the confident belief is expressed that while these friends of humanity are caring and providing for the wants of the poor, the rich will remember their obligations and see that their "poor's purse" is well supplied.

L.

FOR THE CHRISTIAN REGISTER.

Pious Thoughts. By a lady of Boston.

The origin of this little work is well expressed in its preface. It is from the pen or one "whom it has pleased her heavenly Father, in his infinite wisdom, to deprive of the blessing of health," and who "in her retirement from the active duties of life, has been led to transcribe some of the thoughts and meditations which have occupied her mind during her protracted illness. She is induced to publish them from a desire to present a little token of her love to her numerous and affectionate friends, whose unwearied kindness has soothed her during her long confinement." The work is full of beautiful and truly "pious thoughts." It is the product of a mind which has deeply felt what is here so well and justly expressed. It should be laid upon the table of every one who wishes to cultivate a religious frame of mind, so that it may be taken up and read in the moments of leisure, the hour of meditation or in the season of affliction or pain. Used in this way it will prove not only a token of love to the numerous and sympathizing friends of the author, whose relief they would promote by its sale, but to all the sons and daughters of trial and suffering, through the whole family of man.

Apollos.

CHRISTIAN REGISTER.

BOSTON, JULY 5, 1834.

TOTAL DEPRAVITY.

I believe that man is totally depraved, by which I mean, that he comes into the world destitute of holy affections. He is alienated from the life of God, averse from his service, and rebellious in all his feelings, thoughts, and purposes; so that under no circumstances has he, while unregenerate, performed an act of spiritual service. His best deeds are sinful in the sight of God, as they not only come short of perfect conformity to the law, but are totally destitute of the very principle of obedience. His most shining virtues are "dead works," and expose him to eternal condemnation. Besides this, I hold that there is in him a proneness and bias to all the forms of positive wickedness, and that nothing but the hedge placed around him by Providence, and the restraints of common grace, preserve any individual from exhibiting in his character, and habitual deportment, the darkest tints of the description given by Paul in Rom. i. 29.

This is the first paragraph of a "Statement of Doctrinal views," made by Professor McClelland to the General Synod. How encouraging to virtuous efforts! how honorable and glorious to the Author of our being! Listen again.

Were there not an imputation of Adam's guilt resting on the infant, how can we vindicate the ways of God in sending it into the world destitute of those holy and heavenly influences with which our nature was originally favored, and the want of which infallibly mark it out as the child of sin and sorrow through the whole course of his future life? Would it not be wrong in God to create such a being? and supposing it created, would he not do equally wrong in punishing it? These are serious difficulties to those who deny imputation, but they do not seriously disturb me; for I believe that inherent corruption is not the primary or proper ground of the curse, but a part of the curse itself, inflicted on the children of Adam as "sinning in him, and falling with him in his first transgression." To the 15th article of our Confession, I therefore fully subscribe, understanding the term "Original Sin" to include guilt, as well as the corruption which proceeds from it; "it is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind."

"Inherent corruption," he says, "is a part of the curse itself"! The curse for what? Not for actual transgression. This he does not pretend. No; but for the sin of another. Horrible! To be marked out "as the children of sin and sorrow, through the whole course of our future life,"—as a punishment for another's crime! It were enough, one might say, to be subjected to a temporal life of pain, and disappointment and sorrow, and to the agonies of death at last, without any addition of greater calamities; but to be made necessarily sinful, yes necessarily sinful; to have implanted within us a principle of rebellion and hatred, against the very being whom it is both our duty and interest to obey and love; to be thus cursed with a nature morally odious, debased and hell-producing,—this is certainly much more than enough—much more than enough, if it could be believed, to drive a rational and commonly sensitive mind to desperation, and cause it to curse the author of its being as the most hateful and malignant of all imaginable existences. And yet these doctrines are inculcated by the professed teachers and expounders of Christian theology.

But we rejoice in the conviction that these terrific sentiments are pronounced false by the whole tenor of Scripture. They are so bad, indeed, as to bring suspicion on every writing that vindicates them, with whatever pretence of sacredness it may come to us. We frankly declare, to use the words of another, that "not even the Bible itself could convince us of their truth. Did that sacred book in reality countenance such a libel on God and on man, this would serve only, not to establish the doctrines of Calvin, but, to disprove the divine origin of the book that taught it. From such teachings wherever we found them we would turn to the dictates of our own hearts," and to the plain teachings of the divine works, and "pronounce such views of our nature as false and calumnious. We would turn to the frame of society—to the rich streams of benignity that pass through the heart of man—to the beneficent arrangements and splendid array of the heavenly bodies,—to the earth loaded with the riches of di-

vine love, to confute the doctrine, and to proclaim with a universal exultation, and under a universal gratitude 'the Creator is good—his tender mercies are over all his works.' No, we must change our being—we must lose all our experience—must go into a world where man is not man, and where 'universal love' not 'smiles around,' before we could believe those frightful dogmas of Calvin," which make man a demon and the Deity a Moloch.

RELIGIOUS EDUCATION.

The value and happy influence of early religious instruction and discipline, is strikingly illustrated in an article on our first page,—giving an account of the last illness and death of an interesting young gentleman of this city. The article is, indeed, adapted to attract attention, not only by the interest we are led to feel in the subject of it, but by the remarkable propriety and beauty of the narrative,—as the production of an uneducated, or rather self-educated man—as well as by the manifestations of religious feeling and piety in the writer—traits which, in past time, we have been so little accustomed to look for in those of the nautical profession.

Of the writer of the Journal we are unable to speak from any personal knowledge; but it is doubtless true in his case, as well as in that of the subject of his narrative, that the valuable traits we have referred to, are to be traced to the pious early instructions of home. In the case of Mr Chapman however, it is not a matter of conjecture. He had, as he felt he had, much to be grateful for, in his early religious advantages. And in his faithful use of them, and their happy fruits, as seen in his exemplary life, and his death, so peaceful and full of hope, there is much to reward and console the afflicted heart of the bereaved parent; as well as much to encourage and animate all who are concerned in the instruction and guidance of the young.

TEST OF THE CHRISTIAN CHARACTER.—This is the title of an excellent Sermon by Rev. Dr Eaton, of Boxford, preached at Andover on Lord's day, March 9th, 1834, and published by request of the hearers. It is from Matt. vii. 21. "Not every one that saith unto me, Lord, Lord," &c. We have no room this week for extracts, but as an indication of the style and spirit of the sermon, we quote the first brief paragraph.

"How much more hard and difficult, the task, to act well our part than to speak well;—to live well, than to pray well! How much more easy to profess religion than to adorn our profession! We may administer to others excellent counsel, we may read to them interesting lectures on moral virtue and religion, recommending these with all the charms of eloquence, telling how to act and how to live; but how much more difficult to enforce our instructions by our example! It is easy to put on the outward garb of religion, and dazzle the surrounding beholders; but what is it worth, without goodness of heart and purity of life?"

MISSIONARIES TO INDIA. On Tuesday the following gentlemen and ladies embarked on board ship Cashmere, Capt. Hall, for India, to be landed at Amherst, a British settlement in Bombay,—Rev. William Dean and wife, destined to Bankok, Siam; Rev. Grover S. Comstock and wife, Rev. Hosea Howard and wife, Rev. Justus H. Vinton and wife, Mr and Mrs Wade and Miss Gardner, Mr Sewall M. Osgood (printer) and wife, Moung Shway Moung, a Burman, and Kochething, a Karen, formerly Pagan priests, all destined to Rangoon, Ava, Maulmein and Tavoy, sent out by the Baptist Board of Foreign Missions: Dr Daniel B. Bradley and wife, from the State of New York, destined to Siam, and Miss Adeline White of W. Brookfield, Mass. for Singapore, sent out by the American Board of Commissioners for Foreign Missions.

There were appropriate religious exercises on the wharf at parting.

NORTH AMERICAN REVIEW.—The eighty-fourth number of this Journal was published on the first inst. A statement of the contents will be found among our advertisements.

CHRISTIAN EXAMINER.—The July number of this able periodical was published, with its usual punctuality, on the first inst. We refer our readers to the advertisements for a list of contents.

NEW ENGLAND MAGAZINE.—The number for July contains among other agreeable articles a full and very interesting account of the Thacher family—one of the oldest and most distinguished families of New England. Prefixed to this account is an engraved likeness of the venerable Dr James Thacher of Plymouth.

AMERICAN UNITARIAN ASSOCIATION. Rev. Jason Whitman, Agent of the Association is actively engaged in the duties of his office. He recently visited various towns in Middlesex county, and formed several auxiliary Societies. During the past week and the week now closing he has been on a tour through a part of Bristol and Plymouth counties.

WESLEYAN METHODIST MISSIONARY SOCIETY. The annual meeting of this Society was held in London on May 4th. The Report gives an account of the operations of the Society in Ireland; on the continent of Europe; the Mediterranean Sea; Continental India; Ceylon; the South Sea Islands; Africa; the West Indies; and British America. From most of these places the accounts are encouraging.

The number of missionary stations is 166 with 45,786 members. There are 27,676 children in the Missionary Schools.

The income of the Society during the year amounted to $217,000.

UNION COLLEGE. There are now at this institution 232 Students, viz. Seniors 66, Juniors 84, Sophomores 48, Freshmen 33.

CHURCH MISSIONARY SOCIETY. This Society held its annual meeting in London, on the 6th of May. The receipts of the past year were $285,000—the expenditures $216,000.

LA GRANGE COLLEGE. Rev. John N. Maffit has been appointed Professor of Eloquence in La Grange College, Tennessee.

ARRIVAL OF MISSIONARIES.—The ship Telegraph, Sayre, from the Pacific Ocean, last from Taheite, arrived at Sag Harbor, on the 19th inst, having on board the following passengers—Mr Samuel Ruggles, wife, son and daughter, Miss Lucy Bingham and Miss Emily Whitney, from the Sandwich Islands, and Mr David D. Hammond, from Society Islands.

CAMPBELL'S LIFE OF MRS SIDDONS. Campbell, the poet, has already printed a large portion of his life of Mrs Siddons, which, by the dying request of that unrivalled tragedian, he has been induced to write. Mrs Siddons, kept a journal of the main occurrences connected with her public life. This journal was deposited in the hands of the poet by Miss Siddons, who has likewise contributed the requisite information to enable Mr Campbell to complete the memorial after his own taste. The work will be published before the end of the present month.

YOUNG MEN'S STATE TEMPERANCE CONVENTION. The Convention assembled in this town (Worcester) on Tuesday in the Rev. Mr Abbott's meeting house, at 10 o'clock. About 250 delegates were present. It was organized by the election of Horace Mann, Esq. of Boston President;—Emory Washburn, Esq. of Worcester, Dr J. W. Valentine of Charlestown, Rev. J. W. Thompson of Salem, and William Hyde, Esq. of Springfield, Vice Presidents;—and Dr J. W. Graves of Lowell, W. H. Richardson of Boston, S. Stoddard of Northampton, and G. T. Bigelow of Watertown, Secretaries. A committee was appointed, who subsequently reported rules and orders for the government of the convention, which was then adjourned to 3 o'clock.—*Worcester Palladium.*

INSTALLATION AT HAVERHILL.

On Wednesday, the 2d inst. Rev. Mr Gage, late of Nashua, N. H., was Installed as Pastor of of the First Congregational Society in Haverhill. Introductory Prayer by Rev. Mr Walker of Charlestown; Reading of the Scriptures by Rev. Mr Barry of Lowell; Sermon by Mr Barrett of Boston; Prayer of Installation by Rev. Mr Richie of Needham; Charge by Rev. Dr Eaton of Boxford; Right Hand of Fellowship, by Rev. Mr Jones of Wilton N. H.; Address to the Society, by Rev. Mr Gilbert of Harvard; Concluding Prayer, by Rev. Mr Kimball of Needham.

ORDINATION. On Wednesday June 18th Rev. David R. Lampson, was solemnly set apart to the Pastoral charge of the First Church and Society, in Berlin, Mass. The services on this occasion were as follows:—Reading of the Scriptures and Introductory Prayer, by Mr Russell, of West Boylston, Mass.; Sermon by Rev. Mr Allen of Northboro', Mass.; Ordaining Prayer by Rev. Dr Thayer, of Lancaster, Mass.; Charge by Rev. Mr Hudson, of Westminster, Mass.; Right Hand of Fellowship by Rev. Mr Gilbert, of Harvard, Mass.; Address to the Society by the Rev. Mr Russell; Concluding Prayer by the Rev. Mr Allen, of Bolton, Mass.; Benediction by the Pastor elect.—*Inde. Mess.*

EPISCOPAL ORDINATION AND INSTITUTION.—Ordained, 26th inst. at St Peter's Church, Salem, by Rt Rev. Bishop Griswold, Rev. John Apthorp Vaughn and Rev. Stephen C. Millett, to the Holy Order of Priest. Also, Mr Samuel P. Parker, of Boston, to the Holy Order of Deacon in the Episcopal Church. Sermon by Rev. Dr Wainwright of Boston; Prayers by Rev. Mr Edson and Rev. Mr Coit. In the afternoon, Rev. Mr Vaughn was instituted Rector of St Peter's Church, Salem; Sermon by Rev. Mr Lewis, of Marblehead.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, Mr Hill presented the resolutions of the Legislature of New-Hampshire, vindicating the course of the executive. Mr Webster said that the paper could not properly be received; its presentation was wholly unauthorized. Mr Benton said that it was usual to receive and refer such papers. Mr Webster said that if any precedent could be found, he would not oppose its reception. It was then laid on the table. Mr Sprague offered a resolution proposing the appointment of a Committee of five, to investigate the condition of the Post Office department during the recess. The General Appropriation bill was taken up; Mr Chambers gave notice, that circumstances had occurred, which would render it unnecessary to renew his motion, to strike out the salaries of the cabinet ministers. A motion to appropriate $400 for the recording of the opinions of the Supreme Court, was rejected. An amendment, appropriating $1000, to be paid to the representatives of William Wirt, for professional services in land cases, was adopted. The Senate then proceeded to the consideration of executive business, until the hour of adjournment.

In the House of Representatives, Mr Polk moved that the rules be suspended at 2 o'clock, in order to enable him to call for the consideration of the bill relating to the deposite banks. Mr J. Q. Adams moved that 5 o'clock be fixed as the hour of suspension. This, he said, was the last day for the presentation of memorials, and it was due to the people to consider them. He was willing to sit till midnight for the transaction of other business. The Harbor bill was taken up, and after various propositions for amendments was ordered to a third reading and passed 107 to 48 and sent to the Senate for concurrence.

In the Senate on Tuesday, a memorial from Windham Co. Conn. asking the restoration of the deposites, was presented by Mr Tomlinson. Mr Hill moved that the Resolutions of the Legislature of New Hampshire, be taken up; but the motion was negatived, ayes 18, noes 26. The resolution of Mr Poindexter, proposing to continue the investigations of the Committee of Public Lands into the frauds committed in the sales, during the recess, was adopted. The Senate proceeded to the consideration of executive business, until the hour of adjournment.

In the House of Representatives, a letter from the Clerk was presented, stating that he had arranged and digested the returns of the State Banks. A bill was passed, attaching the U. S. territory west of the Mississippi and north of the state of Missouri, to Michigan. Mr Polk called for the orders of the day. The fortification bill being the unfinished business, Mr Polk moved its postponement until 5 o'clock, with a view to consider the deposit bank bill. Mr E. Everett and Mr J. Q. Adams opposed Mr Polk's motion. Mr Polk withdrew his motion to postpone and made a motion to lay the fortification bill on the table, which prevailed, by a vote of 119 to 68. The bill regulating the deposites in the State Banks then came on and was passed, 112 to 89, and sent to the Senate. Mr Adams, from the Select Joint Committee on the subject of Gen. Lafayette, reported the following resolutions:

Resolved, &c. That the two Houses have received with the profoundest sensibility, intelligence of the death of General LAFAYETTE, the friend of the United States, the friend of Washington, and the friend of Liberty.

Sec. 2. *And be it further resolved,* That the sacrifices and efforts of this illustrious person, in the cause of our country, during her struggle for independence, and the affectionate interest which he has at all times manifested for the success of her political institutions, claim from the Government and People of the United States, an expression of condolence for his loss, veneration for his virtues, and gratitude for his services.

Sec. 3. *And be it further resolved,* That the President of the United States be requested to address, together with a copy of the above resolutions, a letter to George Washington LAFAYETTE, and the other members of his family, assuring them of the condolence of this whole nation in their irreparable bereavement.

Sec. 4. *And be it further resolved,* That the members of the two Houses of Congress will wear a badge of mourning for thirty days, and that it be recommended to the People of the United States to wear a similar badge for the same period.

Sec 5. *And be it further resolved,* That the Halls of the Houses be dressed in mourning for the residue of the session.

Sec. 6 *And be it further resolved,* That John Quincy Adams be requested to deliver an oration on the life and character of General LAFAYETTE, before the two Houses of Congress, at the next session.

The resolutions were ordered to be engrossed for a third reading, by a unanimous vote. The bill providing pensions for the families of the French Sailors killed and wounded at Toulon, was read a third time and passed. This bill authorizes the President to make a suitable provision for these persons, without prescribing the manner or extent of that provision. The House then adjourned.

In the Senate on Wednesday, Mr Webster, from the committee on Finance, reported the bill concerning certain gold coins of the U. S. without amendment. The Indian appropriation bill was considered, and an amendment was adopted, directing the annuities, payable to the Cherokees, to be paid directly to the Chiefs and head men, instead of being distributed among the families. The bill was then passed. The Joint Resolutions from the House relative to General Lafayette were read three times by unanimous consent, and were adopted. The deposite bank bill from the House was referred to the committee on Finance. The resolution of Mr Sprague, for an investigation of the affairs of the Post Office department, during the recess, was agreed to, ayes 33, noes 10. —Mr Silsbee submitted a resolution, which was agreed to, calling for information, to be communicated at the next session, of the amount of revenue collected and tonnage entered, at each custom house, the amount of fees received, and of commissions charged at each, together with a statement of the number of officers employed, of their respective emoluments, and the sources from which they are derived, and whether some, and if any, what, offices and officers may be dispensed with. The General Appropriation bill was passed, after being amended, on motion of Mr Webster, so as to appropriate $8000 instead of $4000, for a custom house at Newburyport.

In the House of Representatives, Mr Clayton, from the Committee on the reduction and equalising of salaries, made a report, in part. The special order of the day, on the Indian bills, was taken up, and the bill establishing the Western territory, and for the protection of Indian tribes therein, was considered.—After some debate, the bill establishing the Western (Indian) territory was laid on the table. The bill to carry into effect the 4th article of the treaty with the Creeks of 1821, was ordered to be read a third time. On Thursday, the appropriation bills were taken up, and the amendments of the Senate agreed to, with the exception of one relating to the compensation of Judges in Florida. This subject occupied the principal attention of the House, until 4 o'clock.

In the Senate on Thursday, Mr Southard was elected a member of the committee on Post Offices, in the place of Mr Clayton, who was excused. A resolution offered by Mr Silsbee, calling for information relative to Marine Hospitals and hospital money, was adopted. Various bills were passed, among which was one, exempting certain merchandise from the operation of the tariff act of May 19, 1828.

In the Senate on Thursday evening, various bills were read a third time and passed; among which, were the bills concerning Navy Pensions and the Pension Fund. The bill for the benefit of the city of Washington was passed, after being so amended, as to limit the proposed grant of $70,000 to one year.

In the House of Representatives, on Thursday, a bill, appropriating $25,000 to the purchase of the papers of General Washington, was reported to the House by the Committee of the Whole, as were also the bills to rebuild the frigate Congress, and to provide for the construction of steam batteries. The bill to regulate the pay of the Navy was postponed until the next session.

In the Senate on Friday, various memorials on the subject of the prevailing embarrassments, were presented. The Harbor Bill was reported by the Committee on Commerce with amendments, and was ordered to a third reading. The resolutions reported by the majority of the Post Office Committee were considered, and debated until the Senate, at 4 o'clock, took a recess.

This debate was continued in the evening session. The Intelligence of Saturday speaks thus of it,—a debate of great interest and earnestness begun in the morning session, was resumed in the evening, and continued when this paper went to press, with great earnestness, animation, and even vehemence; of all which our readers will in due time have an account.

In the House on Friday, after the presentation of several memorials, the bills remitting duties on locomotive steam engines, and on iron actually laid on rail roads, were considered in Committee of the Whole. The former was amended so as to include cast iron wheels, and both were ordered to be reported. The bill to carry into effect the treaty of 1821 with the Creeks, was read a third time, and the House took a recess till four o'clock.

In the evening session, says the National Intelligencer, a great variety of business was acted on in the course of the day and night, amongst which the bill for paying certain Georgia claims was, after debate, passed by a vote of 99 to 60; the Fortification bill was also passed; the Light House bill was passed, by 105 votes to 61; the West Point Appropriation bill was passed, 119 to 55. These bills all have yet to pass the Senate.

In the Senate, on Saturday, the bill to regulate the gold coins of the United States was passed, with amendments, also the bill regulating the circulation of foreign coins.

In the evening Mr Poindexter was chosen President of the Senate *pro tem.*

The bills for the purchase of the papers of Washington, and to organize the department of Indian affairs, were passed. At 11 o'clock, the Senate proceeded to the consideration of executive business.

In the House of Representatives, the Harbor bill was passed. The amendments of the Senate, in the bill to carry into effect certain Indian treaties, were concurred in. The following account is given in the Intelligencer of the proceedings of the evening session:

The sitting continued to a very late hour, and we are enabled to report only the main business transacted.

The Road bills in Michigan and Arkansas were passed.

The bill for the Polish Exiles was also passed.

The bill from the Senate to reorganize the Marine Corps was passed.

The fortification bill was slightly amended by the Senate, and the House concurred.

The rest of the night was occupied chiefly with private bills from the Senate.

The House adjourned to meet at 9 o'clock on Monday morning.

GENERAL INTELLIGENCE.

Executive Nominations.—Mr Stevenson, late Speaker of the House of Representatives in Congress, has been nominated to the Senate by the President, as minister to England. Mr R. B. Taney has also been nominated as Secretary of the Treasury. Both these nominations have been rejected by the Senate. Mr Taney resigned the office the next day.

Mr Woodbury, late Secretary of the Navy, has been since nominated as Secretary of the Treasury, and Mr Forsyth, of the Senate, as Secretary of State, in the place of Mr McLane resigned. The nominations of Mr Woodbury and Mr Forsyth have both been confirmed by the Senate.

Specie.—The New York Journal of Commerce gives the following statement.

The importations of specie and bullion during the year ending Sept. 30th, 1833, beyond the export, amounted to about $5,000,000
From Oct. 1, 1833, to June 11, 1834, over 10,000,000
Brought by emigrants, not less than 2,500,000
Gold produced in the United States, 2,500,000
Increase since Jan. 1, 1833, $20,000,000

The whole amount of specie in the country, previous to these importations, was estimated at $20,000,000; so that the amount now is double what it was two years ago.

Coal.—During the week ending 6th inst., says the Newark Daily Advertiser, 113 boats left Mauch Chunk with 3679 tons of Lehigh coal.

Public Deposites &c.—The Secretary of the Senate, in compliance with a resolution of the 19th inst. presented statements made up to the 18th inst. showing the aggregate number of all who have presented petitions, memorials, &c. for or against the executive measure of removing the public deposites. We give the result of inquiry;—

For restoration of deposites to the Bank of the United States,	48,920
For the restoration of the deposites and recharter of the Bank,	63,103
For the recharter of the Bank,	16,994
For adopting such measures as will give relief,	23,249
	151,365
Against restoring the deposites and against rechartering the Bank,	17,027
Difference,	134,333

China.—The Chinese Repository, published at the end of February, has the following paragraph.

Since the 9th inst. this city (Canton) has presented a scene of festivities, rejoicings, and congratulations which is usual throughout the Chinese empire during the holidays of new year. In the mean time there has been an unusual amount of suffering, especially among the lower classes of the inhabitants. Great numbers of the poor, who were rendered houseless and pennyless by the inundation last August, have perished during the winter. No one can describe the wretchedness of some of these sufferers, and none but an eye-witness can conceive it Morning after morning, and in the same place, we have seen two, three, and four dead bodies; and in the narrow compass of a few rods, we have seen at noon-day more than 20 individuals stretched on the ground half naked, and either senseless or writhing in the agonies of death, caused by hunger. No man cares for their bodies; none for their souls.

Southern Railroads.—The Company chartered by the State of Virginia for the construction of the Richmond, Fredericksburg and Potomac Rail Road, has been organized at a meeting of the subscribers to the stock, and officers and directors duly chosen. This enterprise is a connexion, by rail road and steam boats, of the city of Washington with the capital of Virginia, and as such, of general interest, forming an important link in the chain of communication between the North and the South.

The Rail road between Washington and Baltimore, which is now in progress, and pushed with great activity by the Baltimore and Ohio Rail Road Company, will be soon completed, and by uniting with the Virginia road will open a direct and easy communication from Baltimore to the entire Southern country.—*Baltimore American.*

Cumberland Road.—The Cumberland Road bill has been approved by the President, and is now a law. It appropriates $200,000 for continuing the road in Ohio, $150,000 for Indiana, and $100,000 for Illinois—$450,000 in all.

The further sum of $300,000 is appropriated for repairs this side of the Ohio, and to carry into effect the laws of Maryland, Pennsylvania, and Virginia. When that amount is exhausted, the act directs the road to be surrendered to the States within which it lies—the United States to be discharged from all further liabilities for repairs.

From Mexico.—Intelligence has been received from Tampico to the 2d of June, and from the city of Mexico to the 21st of May. Letters from Vera Cruz state that Gen. Santa Anna had joined the cause of the priests, and with part of the army, is now determined to resist all reforms, and carry back Mexico as near as possible, to what it was under the Spaniards.

Erratum.—In the list of Boston Clergymen given in last week's paper, the date of the dismission of Dr Edwards was printed 1820 instead of 1829.

MARRIAGES.

In this city, on Thursday evening, by Rev. Mr Parkman, Mr John Hamilton Osgood to Miss Adeline Stevens.

On Sunday morning, by Rev. Mr Croswell, Mr Charles Firman Ottignon to Miss Emily Caroline Pell.

On Sunday morning, by Rev. Mr Stow, Mr Francis I. Loring, of Malden, to Miss Eliza B. Bruce.

On Sunday evening, by Rev. Mr Dean, Mr Joseph Allen to Miss Miranda Winn.

By Rev. Mr Taylor, Mr John Edmonds, of Saugus, to Mrs Eliza Coffin.

DEATHS.

In Dorchester, 21st June, John Amory, Esq. aged 63.
In Plymouth, Mr Lemuel Savery, aged 43.
In Fall River, Mr Charles Taber, of Fairhaven.
In New York, Mrs Rachael G. widow of the late Mr Daniel Austin, formerly of Nantucket, aged 41.
In New Orleans, 4th ult. Mr Nathaniel Emerson, formerly of Haverhill, aged 41.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for July, 1834. New Series.

CONTENTS.

Life of William Roscoe.
Spirit of the Hebrew Scriptures.
Hengstenberg's Christology.
Life of Schiller.
Professor Palfrey's Sermons.
Notices and Intelligence.
Index. July 5.

LIBERAL PREACHER FOR MAY.

JUST published, at 134 Washington St. The Liberal Preacher for May 1834, containing a Sermon by Rev. Thomas Tracy of Newburyport, "On entering into the strait gate."

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 84, for July, 1834.

CONTENTS.

Art. 1. Life of Schiller—The Life of Friedrich Schiller. Comprehending an Examination of his Works. From the London Edition.

II. The Philosophy of History—Cours d' Histoire Moderne, par M. Guizot, Professeur d' Histoire at a Faculte des Lettres de Paris.

III. Roman Literature—1. Bibliotheca Classica Latina, sive Collectio Auctorum Classicorum Latinorum, cum Notis et Indicibus. 2. Family Classical Library, No. 47.

IV. Usury, and the Usury Laws—Report of a Committee of the General Court of Massachusetts upon the Petition of W. Tuckerman and Others for the Repeal of the Laws against Usury.

V. The Free Cities of Flanders—1. Histoire des Ducs de Bourgogne de la Maison de Valois. Par M. de Barante. 2. Histoire de la Flandre depuis le Comte Gui de Dampierre jusqu' aux Ducs de Burgogne. Par Jules Van Praet. 3. Notice Historique sur la Ville de Gand. Par A Voisin.

VI. Life and Writings of Crabbe—Life and Poetical Works of the Reverend George Crabbe. In 8 volumes. Vol. I. Containing the Life of Crabbe By his Son.

VII. Helen—Helen: a Tale by Maria Edgeworth.

VIII. Miss Peabody's Key to History—Key to History. Parts I., II., and III. By Elizabeth P. Peabody.

IX. Origin and Character of old Parties—1. History of the Hartford Convention, with a Review of the Policy of the United States' Government, which led to the War of 1812. By Theodore Dwight, Secretary of the Convention. 2. Familiar Letters on Public Characters and Public Events, from the Peace of 1783, to the Peace of 1815. July 5.

NEW ENGLAND MAGAZINE FOR JULY.

JUST published by J. T. Buckingham, the New England Magazine for July.

CONTENTS.

Original Papers—Biographical Sketches of the Thacher family, from their first settlement in New England—Thoughts on Opticism—Walking—The Bird's nest in the Moon—Poets and Property No II—A Kentucky Candy Pulling—Parted friends—Militia Reform—Translation of a Fragment of Simonides—Autobiography of Mathew Carey. Letters XVII. XVIII. XIX—My lodgings—Scenes in Europe—Driving a Conch—The hymn in the desert.

Literary Notices—Poems by Cynthia Taggart—Letters of John Randolph, to a young relative; embracing a series of years, from early youth to mature manhood—The Pilgrims of the Rhine. By the Author of Pelham, Eugene Aram, &c—Sketches, by Mrs Sigourney—Journal of a Residence in Scotland and Tour through England, France, Germany, Switzerland, and Italy, with a Memoir of the Author, &c. Compiled from the Manuscripts of the late Henry B. McLellan. By I. McLellan, jun—Letters from the Canary Islands, by D. J. Browne.

Politics and Statistics.—Congress—American Tonnage—New Hampshire—Vermont—Boston Academy of Music—Premium Essays—New article of Traffic—American Mammouth—Lead.

Obituary Notices.
The Seventh Volume.
Our File.

ALLEN'S QUESTIONS 1st. 2nd. 3rd. PARTS.

B. H. GREENE 124 Washington street, would inform the public that he is now the publisher and proprietor of the above popular Manuals for Sunday Schools connected with Unitarian Societies. The first, second and third parts, separate, may now be had by applying at his store They are very neatly done up, and orders are respectfully requested. 3t July 5.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its Inhabitants, by Rev. S. G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo. containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Socinian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion. Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

CHRISTIAN TEACHERS' MANUAL.

C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices. June 28.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

PROPOSALS.

LILLY, WAIT & CO., 121 Washington street, Boston, publishers of the *PEOPLE'S MAGAZINE* and *PARLEY'S MAGAZINE*—will receive proposals till the tenth of August for the special agency of these valuable works, for the following districts, viz.

I. The State of Pennsylvania, except Philadelphia.
II. The States of Maryland and Virginia, except Baltimore.
III. The States of Ohio, Indiana, and Michigan territory.
IV. The States of Illinois, Missouri and Missouri territory.
V. The States of Kentucky and Tennessee.
VI. The States of North and South Carolina.
VII. The States of Georgia and the Floridas.
VIII. The State of Alabama.
IX. The States of Louisiana, Mississippi and Arkansas territory.

The subscription price of each work is one dollar a year only. Specimen Nos. furnished gratis, and all necessary information. The unprecedented demand for these Magazines render the above proposals worthy particular attention. It is expected the applicant will furnish satisfactory *guarantee* for the faithful performance of the contract. Proposals must be in writing, and must state the whole number of copies the applicant will agree to take the responsibility of for one year—and at what rate of discount from the subscription price, payable in three, six and nine months, in equal instalments, in the city of Boston, New York or Philadelphia.

N. B. In addition to the above Magazines, a liberal arrangement can be made for Copeland's Medical Dictionary, and others of our publications. LILLY, WAIT & CO. June 28.

POETRY.

[From the Christian Observer.]

"LORD, IS IT I?"

When, gathered around the paschal board,
The disciples heard the fearful word,
That a traitorous heart was nigh;
Forth rushed the pent wailings of chill dismay—
Such love with such treacherous hate to repay!—
They might faint, they might tremble—but, oh!
to betray!—
Is it I?—Is it I?—Is it I?—

Blessed Lord, should there still an Iscariot be,
Oh think not that foul reproach of me;
For, like Peter, with Thee would I die:
A Judas!—aghast at the sound I start!—
Yet, ah! thou knowest this treacherous heart!
I am feeble: thy strengthening spirit impart:
Help, help, blessed Lord, or 'tis I.

S. C. W.

[From the Southern Rose Bud.]

MUSINGS.

Father, most holy and Omnipotent!
What soul may know thy presence uncreate,
And lift the deep impenetrable veil,
The atmosphere of life, that shrouds thy throne?
How the mind sinks confounded and oppress'd,
When, of the image, which thy pow'r affixed
Upon our nature, but one ray seems trac'd
Up to the spirit of th' eternal One!
Knowledge hath might, but over earth alone;
For if, in zeal to scan Omnipotence,
It tries to pass the most remote of bounds,
Which the Creator hath in wisdom set,
As things most holy in the universe,
It perishes; or, as a little child
Content and happy in its ignorance,
Is forced to worship with an humble heart.
Around us, without seeking to unfold
The mystic mantle of the God-head's pow'r,
How much of beautiful invites our love;
How much that tells us that a watchful friend
And a fond parent guards the race he made!
And though, rebelling, we forsake the path
Appointed as our course, yet, "is his hand
Mighty to save," stretch'd forth in sure defence.
Oh who can look on Nature, breathe the air
Teeming with unthought life, and yet demur
To worship from the soul "the won'drous Good!"
Can any spirit breath'd on by its God
Affirm that man is paramount of all?—
Poor Idiot! seek the Flow'r, the Worm, the Grass,
And, if thou canst, look on thyself and ask,
Whence come those fair but finite gems? whence springs
The feeling that can raise thy heart, to love,
But for a moment of thy reckless life,
The wonderful inhabitants of earth?—
Hast thou not learn'd, or art thou obstinate?
If so, seek childhood; show it this fair world
With all its good—the sky with its bright stars;
Then ask it, who did make the gorgeous Whole,
And it perchance will tell thee in return
What thou in worldly school mayst never learn.

Augusta, Geo. Amicus.

MISCELLANEOUS.

SKETCHES OF THE CHEROKEE INDIANS.

(Extract of a letter of a traveller.)

Visit to the Cherokees—Their lands—Forests—Gold mines—Physical structure—Employments—Dwellings—Lyceums—School—General character.

One of the pleasantest and most profitable incidents of my life was a three weeks' ramble among the Cherokees; visiting, in the time, their native forests and mines, their missionary stations, their schools, and their private dwellings; and witnessing their agriculture, their architecture, and in a few instances, their eloquence and their piety. Their native and rightful lands amount to about 8,000,000 acres, a considerable portion of which is broken and barren, a large portion second and third rate, and a little good land; the whole watered, like other uneven countries, with rivers, creeks, and smaller water courses—New England "brooks," and Georgia "branches."

The Cherokee forests, which cover almost the whole of their lands, in the species of trees which compose them, nearly resemble those of our own New England. Their extensive groves of pitchpine,—"light wood,"—is the most striking difference. The Misletoe, a parasitic plant and an evergreen, whose roots pierce quite through the bark of the tree it depends upon for support, gives to the whole groves, especially of chesnuts, an appearance of verdure and life, which they do not possess, while it gradually takes from what they do possess, by checking their growth, and robbing them of their native majesty, with which their lofty heads sometimes tower in the forests, and bid defiance to the storms of a hundred winters. I wish, however, that parasites among men were no more numerous, and no more ignoble than those beings in the vegetable creation, which have no other than a borrowed character, or life.

I visited the Cherokee gold mines, and saw enough to satisfy me of what I have not doubted for many years, that the richest gold mine which ever has, or ever will be discovered lies within the reach of the ploughshare. The very centre of the gold operations suffer more from a scarcity, both of provisions and money, than any place I have seen for a long time, if not in my life; though the intellectual and moral wants are the principal source of their physical suffering. A description of the different gold mines, with their geological relations, which are somewhat uniform, and the process or processes of collecting and refining it, time and space will not permit me to give. For it is Cherokee character, not Cherokee hills, or streams, or mines, or forests which interested me most, as I am sure it will you.

Though myself no phrenologist, yet as my discernment is sufficient to discover whether a man is tall or short, in stature; and even to perceive the difference between a capacious and a contracted forehead, I venture to speak of what I do know, and testify of what I have seen. I can therefore say that I have seen among the Cherokees some of the most finely formed men which have ever come to my view. Their stature is about the same as ours, though many of the females, when somewhat advanced in life, are decidedly larger than are common among whites. In their ordinary appearance and deportment they are manly and dignified; and though they feel, and feel sensibly, their grievances, they never whine. They are manly, and not regardless of self-respect, even in their complaints.

While many of them are in good circumstances, and some wealthy, owning from one to two hundred slaves, (the criterion of property through the whole south) others, and many others have, and apparently desire, nothing beyond a mere subsistence. While a few of the best built houses in Georgia, west of Augusta, belong to the Cherokees, a large majority of their dwellings are log cabins, but poorly furnished. Even these, however, contain a wheel and a loom, whose use is seen in the gingham dresses of the females, and in the cotton and woollen clothes of the men. Some are clad in calico, but most in fabrics of their own forming. Nearly every family plant a field of corn, raise a few pigs, keep one or more ponies, somewhat larger than the Scotch pony, but smaller than our smallest horses at the north. Messrs Elias Boudinot and John Ridge, two Cherokee chiefs whom you saw sometime since, at the north, both live in commodious houses, and, apparently, with more domestic comfort than I have often seen. Mr R. has in front of his house, more than one hundred acres of land "to be in corn" the present season, which he thinks will produce about forty bushels to the acre; the price of which, at present, (March 1834,) through most of the nation, is from seventy-five to one hundred cents a bushel. He has also an orchard of one hundred apple trees, and a great number of peach trees.

Major Ridge, the father of John, is a fine specimen of human nature; is well formed, has a commanding appearance, and a head constructed as strictly according to the principles of phrenology as that of Daniel Webster, or the late De Witt Clinton, or any other man within my knowledge. He is known both as a warrior and statesman, in addition to which he proved himself an orator in a lyceum lecture I heard him give, through his son as an interpreter. His lecture was on the history of his nation His son succeeded him in an animated address, on the present state of the Cherokees. These addresses were followed by conversation on the sun, moon, and stars, the cause of day and night, the change of seasons, eclipses, their ancient customs, superstitions, &c. The Major said that the common opinion of his nation had been, that eclipses were produced by a frog, swallowing the moon.

The following facts will give you some idea of the intellectual and moral character of the Cherokees, while they are not without interest in their relation to the original nature of man, and the treatment calculated to raise that nature into a resemblance of the Creator, or to sink it still lower than it was originally.

The Cherokee children in the school at Brainard, are more forward than the members of any school I have seen in New England, who have attended no longer time. Those who have attended two years, can read, write, and spell well. They are also familiar with the elements of arithmetic, geography, and grammar, and show great skill and taste in writing composition, for children of their age.

Many—and the missionaries think *most*—of the pupils who make so good progress when at school, when they go to their relatives, often become intemperate, and perhaps use their knowledge, acquired at school, for evil rather than good. This circumstance with many others, and the opinion of the missionaries themselves, confirms a belief I have long entertained, that the board of missions have made a mistake connecting an itineracy with their permanent local establishments. By manual labor schools, and neighborhood lyceums, to be visited by itinerating teachers, all our native Indians, and I believe all the tribes of Africans, could be civilized and christianized in one generation, or in half a century.

A brother of Mr Boudinot, at the death of his mother, when four years old, could not speak a word of English. At this time, he exchanged the family of his father for that of his brother, and in three months could speak the English well, but could not answer his father (who called to see him) a question in Cherokee. That is, a boy four years old learnt one language and forgot another in three months.

Many of the adult Cherokees, some fifty or sixty years old, have learnt to read their language without any teacher but themselves, and with no other impulse to make the attempt, but what originated in their own minds. Children who have an English father and a Cherokee mother, in almost every instance, learn the language of the former first; but at the age of three years, they can generally speak both languages. The wives of Boudinot and Ridge, who were northern women, have four or five uncommonly fine children each, and they are better behaved than I have often seen children in Connecticut or Massachusetts. Little William Boudinot, four years old, reads well in the Testament, and is otherwise well instructed. The two older children, who are girls, know much about geography, and something about numbers. Little Sarah B., who is two years old, and can talk but imperfectly, was told by her mother to say *water*, instead of which she said *omour*, the same thing, though expressed in Cherokee. Ridge's oldest son, who is six or seven, is a fine scholar, and a great reader. Parley's Magazine is one of his most intimate friends; and to Mr Parley he sent his highest respects, which I am sure were sincere.

[From the Asiatic Journal.]

CORRESPONDENCE WITH THE RAJAH OF GWALIOR RESPECTING STEAM ENGINES.

The correspondence which has taken place between the Gov. General and the Court of Gwalior, on the subject of steam-engines, is worthy of record. In March 1833, at public durbar, Lord Wm. Bentinck received the following application from Shewbux Roy, "gomashta of Luckmeechund and Radhakissen," at Calcutta:

"My lord; our Seth Munnee Ram has heard with astonishment that an iron boat has been sent out from England, which can swim and is capable of being navigated from Calcutta to Benares in eight days and against the stream. He desires to know how such things can be; he has directed us to make particular inquiries into such an unheard-of piece of mechanism, and to ascertain if it be true that the English perform such pieces of necromancy through the agency of those Jins, or devils, who in the early ages of the world, were turned into smoke and put into pots by the learned among mankind, and taken out to work for their masters as required. Now as we know the real truth of these matters, which those of Gwalior do not, we hope, especially as it will be pleasing to the Gwalior government, that a copy or epitome of the iron steamboat may be given to us, that we may send it to Gwalior with an explanation, showing how such things incredible to others can exist through the agency of the British knowledge and science."

This application was answered by a letter from Mr Secretary Macnaghten to Seth Munnee Ram, expressing the Governor-General's gratification at the desire evinced by the applicant to become acquainted with the wonders of European science, and promising that a model should be sent. His lordship also wrote directly to the maharaja, Junkojee Rao Sindhia, at Gwalior, referring to the laudable curiosity evinced by that prince, when the Governor general was at Gwalior, to make himself acquainted with European science, and including a short account of the principle of the steam engine, with some drawings of steam carriages; the former, which is signed by Mr Macnaghten, gives so clear, at the same time so familliar an explanation of the engine, that it deserves to be considered as a curiosity.

"His highness wishes to know how an inanimate engine can be moved without the application of animal force. I will describe; just as the circulation of the blood and the motion of the limbs of an animal are caused and carried on by the pulse of the heart, so the motion of the levers and the revolution of the wheels of the steam engine are produced by the action of a piston in a cylinder. Now the pulse of an animal is moved by the invisible power of the creation; no one can understand it; but the motion of the piston is caused by human agency, springing from God-given wisdom, and is intelligible to every one.

"To comprehend the means by which the piston moves, it is only necessary to do two things.

"1st. Put a pot, half-full of water, on the fire: stop up the mouth closely; place as great a weight on it as it will bear, still you will find that, when the water boils, the steam produced will force off the lid or burst the vessel, for, know that one ruttee of water, by the application of fire, expands to 1,700 ruttees of steam, and how is this to be contained in so small a pot? From this learn the force of steam; for, as Sardi says, 'love and musk cannot be concealed,' so it is certain, that steam cannot be restrained.

"2d. Wrap some wet tow round the top of a ramrod, so as just to be able to squeeze it into the barrel of a gun; force it to the breech, and then plug up the touch-hole. Well, afterwards pull out the rod half-way, let it go for a moment, and see with what force it will jump back to the breech!—What is the cause of this? Why the air was expelled through the touch-hole, and that being plugged up, no fresh air is admitted as the air-tight rod is drawn out; so, where the ramrod was, is nothing, not even air, which pervades every place—a vacuum is caused, and as the separated friend cannot bear the desolation of absence, but flies to his beloved home, so the rod, unable to endure the emptiness of vacuity, rushes back to its chamber.

"These are the two agents which move the piston in the cylinder, viz. the steam is the raiser and the vacuum the depressor, and, by their opposing impulse, motion is communicated to all parts of the machine: for, first, a fire of coals (a stone which is found in the hills of Burdwan, and burns like wood) is lighted; on this is placed a cauldron of water to boil, and, at the mouth of the cauldron a cylinder, with an iron rod fitting tightly in it. The steam produced by the boiling water rushes through a little valve (a small door which opens and shuts) at the bottom of the cylinder, and raises up the piston; but then, as the piston raises, the space it leaves is filled with steam and a vacuum is required. Now I mentioned that a ruttee of water, when converted into steam, would fill the space of 1,700 ruttees. Yes, but is it possible to reduce the steam again to water? It is; by applying cold water to the outside of the cylinder, it immediately condenses, and there is consequently one ruttee of water and 1,699 ruttees of empty space, that is, vacuum. This is just what we wanted. The piston, like the ramrod, instantly plumps down; again the stream of the steam forces open the little door in the cylinder, the piston flies up, the steam is condensed and again it jumps down, and so on, as long as the fire is keep up. Now the top of the piston is fastened to a moveable lever (sustained by a pillar) like the beam of a pair of scales, to the other end of which is fixed a large wheel, which, in its turn, turns others, and the whole apparatus is set in motion.

"There is another kind of steam-engine, in which the piston is impelled alternately at each end by the steam, which is not condensed, but allowed to escape into the air. In this sort no cold water is required, but a greater degree of heat.

"To explain all the parts of the machine would be tedious. Briefly, it is equally applicable to land or water-carriage. In the picture now sent, his Highness will see strings of thirty carriages drawn along by one engine, up hill and down dale, at the rate of 30 miles an hour. The wheels run in iron grooves, for, by this contrivance the same force can draw twelve times as much as it could on a good kunkur road. In this way, hundreds of passengers of all kinds, animals and baggage, are drawn along: one engine draws 700 maunds, and the whole can be stopped by a child! Every day new improvements are making. What numberless benefits does it afford! Food and clothing is greatly diminished in price by the expedition and cheapness of the carriage. Horses will no longer be required! 10,000,000 horses are fed in England, and each eats as much as eight men; so the country will sustain 80,000,000 more men! But how wonderful are its effects by water! It laughs at the wind and goes in its teeth and turns wherever the captain chooses, by the slightest touch. In short now that king steam has asserted his authority, the reign of the wind is cast to the winds and waves. Communication, which was formerly stopped for weeks together between the countries of Europe, is now regularly carried on whatever may be the state of the weather. It impels iron as well as wooden boats; and an iron boat is even lighter than a wooden one of the same size, since iron from its strength and malleability, may be used in very thin plates. and consequently requires a less depth of water to float in.

"What wonder if his Highness should set out in his steam carriage, at day-break, to go to bathe at Agra, or pray at Bindrabun, and be back at Gwalior by noon! If an iron steamboat were launched upon the Chambul, at the proper season, it might reach Calcutta in a week! But what end is there to wonder? It is said, 'a wise man is not astonished at wisdom.'"

RESULT OF ACCIDENT.—Many of the most important discoveries in the field of science have been the result of accident. Two little boys of a spectacle maker in Holland, while their father was at dinner, chanced to look at a distant steeple, through two eye glasses placed before one another. They found the steeple brought much nearer than their shop windows. They told their father on his return; and the circumstance led to a course of experiments, which ended in the telescope. Some shipwrecked sailors once collected some sea weeds on the sand, and made a fire to warm their shivering fingers, and cook their scanty meal. When the fire went out, they found that the alkali of the sea weed had combined with the sand, and formed glass; the basis of our discoveries in astronomy, and absolutely necessary to our enjoyment. In the days when every astrologer, and every chemist was seeking after the philosopher's stone, some monks carelessly making up their materials, by accident invented gun powder, which has done much to diminish the barbarities of war. Sir Isaac Newton's most important discoveries—concerning light and gravitation—were the result of accident. His theory and experiments on light were suggested by the soap bubbles of a child; and on gravitation by the fall of an apple, as he sat in the orchard. And it was by hastily scratching on a stone, a memorandum of some articles brought him from the washer-woman's that the idea of lithography first presented itself to the mind of Senefelder.

Am. Mag.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9.—Familiar Letters on the Old Testament.—On the Antediluvian history.—Explanation of 1 John iii 9 — On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.

May 17.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson; prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall ayail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL, ODIORNE & Co.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

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The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

RARE THEOLOGICAL WORKS. The Subscribers have on sale, low, one copy of each of the following works:

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Sermons, by Rev. Geo. Walker of Manchester, (Unitarian) 4 vols.

Lindsey's Sermons, 2 vols.

Butt's Sermons.

Schleusner's Lexicon of the New Testament.

May 31. RUSSELL, ODIORNE & CO.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.

May 31.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

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Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

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Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do. sermons.
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May 17. 6w

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